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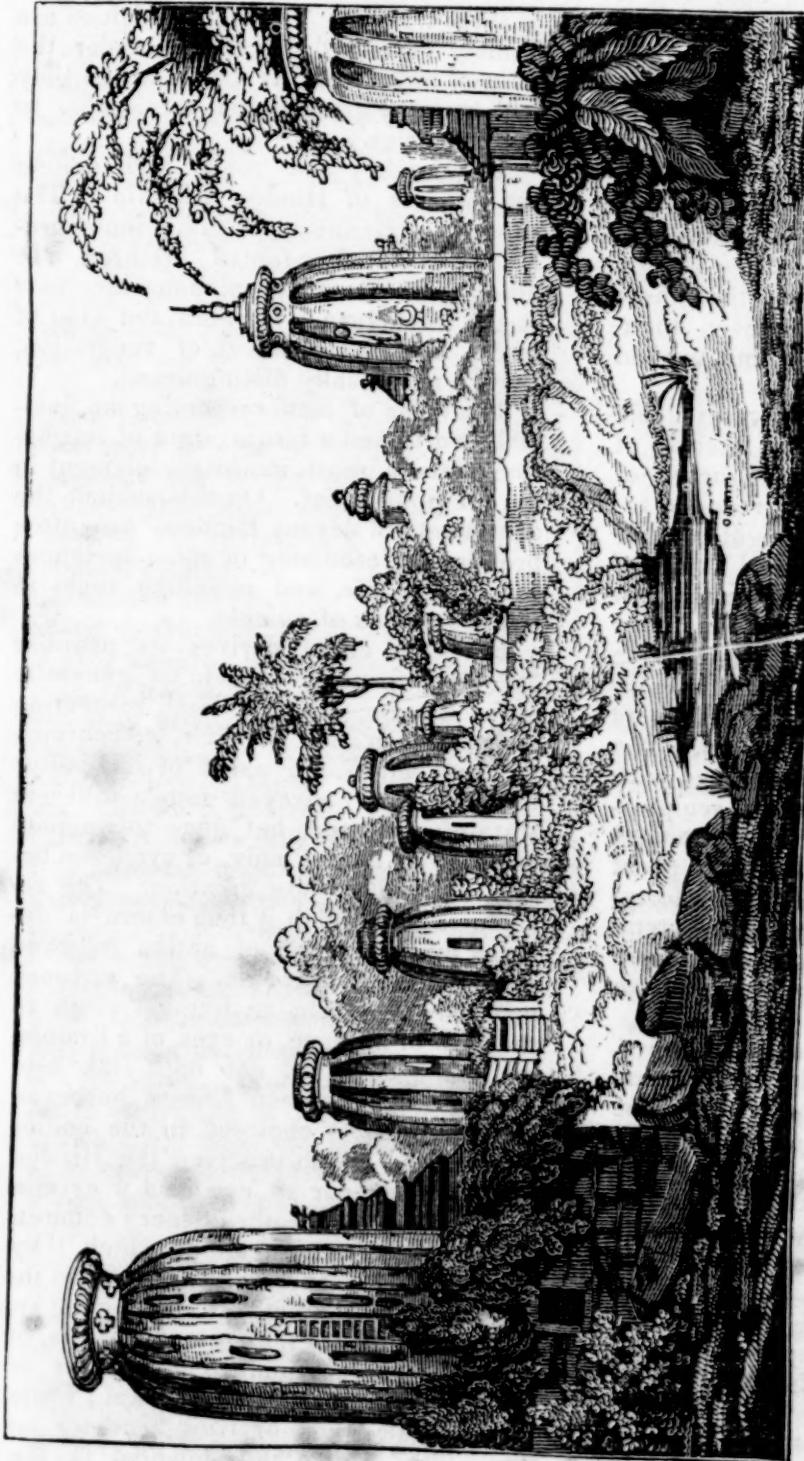
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HINDOO TEMPLES AT BHOBANESSER.

These are among the most curious ruins in India, although by no means large or beautiful. The variety of architectural styles presented to the traveler in India, is very remarkable, and demands much investigation. We have given descriptions and representations of some of the more celebrated, particularly the Tagore-Mahal (see vol. I, No. 4), and we now present the above group of tall and roundish-topped temples which abound at Bhobanesser, the site of one of the capital cities of Orissa. For the following description of them, and of the neighboring, we are indebted to the Day Spring, the

valuable little paper published by the American Board; and the succeeding remarks on the worship and temples of the Hindoos, we take from Sir Hugh Murray.

If we may judge of the former extent and splendor of the Bhabaneser by the ruins that now meet the eye of the traveller, it must have been a place of very great importance. As you approach it from Cuttack, you first see a lofty stone tower, nearly two hundred feet high. After a further journey of six weary miles, you come to a gently swelling elevation; and, as you look round, you find on every side dismantled towers and deserted temples, once sacred to the worship of Mahdeo, under the innumerable titles which his votaries have assigned to him. The natives say that there were originally more than seven thousand of these structures, in and around Bhabaneser.

The architecture of these remarkable buildings adds greatly to the interest of the scene. They are all constructed of stone, in the form of towers, rounded towards the summit. Their height is never less than fifty or sixty feet, and some of them reach an elevation of nearly two hundred feet. Not a wooden beam has been used in any of them. Iron beams and pillars were employed in a few instances; but in general the architects have even dispensed with such aid. The exterior of the buildings is adorned with the richest and most elaborate sculptured ornaments; and the ruined courts around them are strewed with a great variety of curious relics. It took forty-three years to erect the great temple, which is supposed to have been completed about the middle of the seventh century.

Most of the buildings, described above, are now the resort of wild animals and beasts of prey. In respect to these splendid structures, as in the case of Babylon, the words of the prophet are fulfilled: "Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." And such, at no distant day, will be the fate of thousands of temples, now frequented by crowds of infatuated worshippers.

The following is from the History of India:

The Hindoo is also much addicted to a worship which indicates the lowest degradation of the human mind,—that of the brute creation. His most exalted deities, the creators and preservers of the world, scarcely command a reverence equal to that bestowed on the cow. This useful animal is saluted with every expression of profound affection and veneration. She is called the mother of the gods and of three worlds. The highest deities are humbly entreated to appear under the form of milch kine, as that in which they will be most grateful and serviceable to their votaries.

The monkey also ranks high among the objects of Hindoo worship. The exploits of Hanuman, with his innumerable host of four-footed brethren, are among the most conspicuous incidents in the Ramayana. Garoora, the king of birds, is another object of veneration, though not equally distinguished.

The ideas of man respecting an invisible world and a future state of retribution form a most important element in his religious belief. On this subject the sentiments of devout Hindoos are often profound, overcoming in some instances the love of life, and impelling them to strange modes of suicide.

But their creed derives its peculiar character from the tenet, so generally diffused throughout the East, respecting the transmigration of souls. According to this belief, the spirit of man after death is not conveyed into a different state of existence, but goes to animate some other mortal body, or even one belonging to the brute creation. The receptacle into which it then enters is decided by the course of action followed during the present life. The virtuous man may rise from an humble caste to the rank of a prince, or even of a Bramin, while the depraved not only sink into degradation as human beings, but even have their souls enclosed in the bodies of animals. With this view the Hindoo oracles endeavor to establish a certain conformity between the offences committed and the condition under which they are expiated. The thief is converted into some animal addicted to stealing the articles which were the wonted objects of his own depredation. The pilferer of grain is metamorphosed into a rat; while he who stole roots or fruit becomes an ape. The person thus lowered in the

scale of being must pass through a long succession of degraded births ere he can resume the human form and endowments.

The temples erected for the celebration of Hindoo worship appear to have been in ancient times of the most costly and magnificent description. Their early structures bear also a peculiar form, so dissimilar to those of modern date that they would seem to be the monuments of some mighty people who no longer exist. The most remarkable are those found in different parts of the Deccan, not consisting of masonry, but excavated in the sides of mountains, which, in many instances, have been entirely cut out into columns, temples, and images. The most celebrated, perhaps from having first attracted observation, is Elephanta, termed by Mr. Maurice "the wonder of Asia." It is situated about half-way up the declivity of a hill, in a small wooded island near Bombay. Three entrances are afforded between four rows of massive columns, and the principal one is 220 feet long by 150 broad. The most conspicuous object, placed in the centre, is a triple head of colossal dimensions, being six feet from the chin to the crown. It was long supposed to represent the Hindoo triad; but is now believed to be simply a figure of Siva, to whom this temple is dedicated, and with whose images it is filled. On the neighboring and larger island are the cave-temples of Kenneri, less spacious, but more lofty, and equally rich in sculptures. A whole hill was here formed into an excavated city, with tanks, stairs, and every accommodation for a large population; but all is now deserted and silent. The great cave of Carli on the opposite coast is similar to those of Kenneri, but still more spacious and elegant. Again, near the ancient city of Deoghir and the modern Dowlatabad are the wondrous structures of Ellora. Here a lofty hill is completely cut out into a range of temples, and its surface covered with varied sculpture and ornaments. "The first view," says Mr. Erskine, "of this desolate religious city is grand and striking, but melancholy. The number and magnificence of the subterraneous temples, the extent and loftiness of some, the endless diversity of sculpture in others, the variety of curious foliage, of minute tracery, highly-wrought pillars, rich mythological designs, sacred shrines,

and colossal statues, astonish but distract the mind. The empire whose pride they must have been has passed away, and left not a memorial behind it."

We may likewise notice Mahabalipoor, known also by the name of the Seven Pagodas, situated about thirty-five miles south of Madras. The term signifies the city of the Great Bali, and the sculptures refer chiefly to the exploits of that deified hero, as well as to those of Krishna, Arjoona, and other actors in the war celebrated in the Mahabarata. While the structures in the west of India are dedicated almost exclusively to Siva, this is sacred to Vishnu, of whom, in the principal temple, there appears a colossal image sleeping on an enormous hooded snake. These monuments are not on the same gigantic scale as those at Elephanta and Kenneri; but many of them are said to be very beautifully executed.

The pyramidal temples called pagodas are numerous in the south of India; but in grandeur and beauty they are all eclipsed by that of Tanjore, a city long celebrated as the most learned and opulent in that part of the peninsula. It is 200 feet high, and the interior contains the figure of a bull in black granite, the dignified object in whose honor it appears to have been constructed. Lord Valentia was not allowed to enter the precincts of the temple; but from the door he obtained a view of this revered animal, which appeared to him to present rather a favorable specimen of Hindoo sculpture.

The Jains have ancient temples in Rajpootana, which may vie with the most splendid of those erected by the disciples of Brama of Boodh. One of these, built within the fortress of Kumulner, is marked by a fine style of simple and classical elegance, its form bearing even a close analogy to the temple of Theseus at Athens. Hence Colonel Tod has been induced to entertain the conjecture, that it may have been designed by Grecian architects, at an era when the kingdom of Bactriana, under Greek sovereigns, held sway over a great part of India.

Glass covers for Grapes. Glasses in the shape of a bell, about nine inches high, are used in Holland to ripen clusters of grapes, which are put into it through a hole in the top. Insects will not enter.

**FOUR-AND TWENTY HOURS AT
SMYRNA.**

BY A LADY.

It was on one of the most sultry days in the month of May that we landed at Smyrna.

Scenery.—Sky, earth, and sea, all were bathed in one flood of light; and the full blaze of an unclouded sun at once illuminated and embellished the beautiful Asiatic shore and the picturesque city which lay before us. Only one dark spot, which even that flaming orb could not brighten, gave effect to the landscape; and this was the grove of sombre cypress-trees which, spreading over the side of the hill almost to the sea-shore, marked out the Moslem cemetery. There are few, if any, of the eastern cities more deeply interesting than Smyrna; the very name must at once suggest its principal claim for a more than ordinary share of attention; and in fact it is only in reference to it, as one of the seven churches of Asia, that the more prominent features of its present condition become so remarkable.

Variety of Inhabitants.—From its central position as well as from its commercial influence, it is the resort of persons of every country and denomination, besides being the resting place of travellers to many different quarters; and, in consequence of this, I believe there is no place where so many different religions are not only tolerated, but firmly established and flourishing, in perfect harmony with each other. Mohammedanism is of course the religion of the country, but its various sects are here more than usually distinct. Judaism greatly prevails—the Hebrew population being numerous, and the members of the Armenian church scarcely less so. Then there is the Gueber, or fire-worshipper, whose adoration of the sun is at least less astonishing here than it would be in England: the Greek; the Roman Catholic; the Nestorian; and many others, which I have neither time nor space to enumerate; besides a considerable number of Protestants from all parts of the Globe.

We had scarcely anchored, when the fact that we had passed, within the last twelve hours, from one quarter of the globe to another, was brought with full conviction on our minds by the arrival of sundry most Asiatic-looking figures,

whose manners and appearance afforded a striking contrast to the Greeks of the classical island of Scio, which was the last place we had touched at. Although nothing could be more picturesque than these fine-looking majestic men, with their black eyes, long beards, and dark olive complexions, they were merely “valets de place” come to offer their services; and it seemed very strange to hear them, in their flowing garments and heavy turbans, talking French, English, and Italian with the greatest ease. The process of going on shore appeared to us one of considerable difficulty; for the only means of transporting ourselves and our luggage was in boats, so extremely small and narrow, that we fancied the weight of one person would be sufficient to capsize them; but as there was no alternative, we consented to embark in a slender little caïque, which, though it dashed on the waves as if it had been made of India-rubber, certainly brought us safely to land. We had so many friends and near connexions in Smyrna, that we scarcely felt ourselves in a strange country, as we walked, accompanied by them, to the house of Madame W—, whose kind hospitality was to save us from the miseries of a night in a *soi-disant* European hotel.

Streets and Houses.—The streets, as in all eastern towns, were dirty, dark, and narrow; but we were too much delighted with the endless variety of costume, to think either of the rough stones, or of the heat of the sun, from which we were only partially protected by the projecting balconies and canopied stalls. We passed along the whole length of the “Street of Roses,” scarcely finding time to ask to what nation each fantastic figure belonged. There was the Armenian, with his narrow, straight robe, and his black head-dress, which I can only describe as an enormous square cushion; the dervish, with his blue mantle and high conical cap; the Cossack, with a perfect mountain of fur on his head; and numbers of women, with their white or black veils and huge brown cloaks.

The house of Madame W—, to which we were going, was in the Quartier Franc, and, like most other good houses in that part of the town, was surrounded by a large court, filled with trees, the entrance to which was by a stone passage, so long and wide, that

we fancied ourselves still in the street, until the ponderous gate was closed behind us. We were not sorry to remain quietly under shelter for several hours, till the heat had abated; but as soon as the streets were somewhat in shade, we set out to walk to the Bridge of the Caravans, which is the fashionable evening promenade in Smyrna. To reach this spot, we had to traverse almost the whole town, in fact but a continuance of ill-paved streets. It is the custom of the Smyrniote ladies (rather a singular one, according to our ideas) to pass the evening in the open air, at the doors of their houses. Amongst the higher classes, they even have their vestibules arranged for this purpose, with ottomans, cushions at no allowance, and tables loaded with sweetmeats and all sorts of "fricandises;" and really they looked so charming, as they reclined in graceful attitudes, laughing and talking together, in their little red and gold caps, short velvet jackets, and silk petticoats, that we were quite disposed to approve of a practice which thus enabled us to judge of the far-famed beauty of the Smyrniote women; and I must own that, except in the island of Naxos, which I think unrivalled on this score, I have never seen a greater collection of lovely faces. We could not, however, pay them all the attention they deserved, from the very evident necessity of taking care of ourselves in the narrow streets; for the Turks treated us with indifference; and I think they would really have walked over us quite coolly, rather than give themselves the trouble of making way. We had especially to keep clear of all the magnificent Osmans and Mustaphas who came jogging toward us, mounted on little miserable donkeys, and looking most pompously ridiculous with their solemn faces and ponderous turbans, whose weight alone would have seemed sufficient to have overpowered the wretched animals they rode on. The change was delightful when we emerged from the stifling atmosphere of the town into the lanes which led through green vineyards, and beneath the pleasant shade of mulberry-trees to the bridge; nor did we find the walk too long, though the distance is considerable from the Quarter Franc.

The Bridge of the Caravans.—This much-vaunted bridge derives its name from the number of caravans that hourly

pass over it on their way to the interior of the country, and is remarkable only for the extreme beauty of its position. It is high, long and narrow, stretching over a clear and rapid stream, and surrounded on all sides by magnificent old trees. At a short distance rises a green and vine-clad hill, whose summit is crowned by a ruined castle, which, though picturesque, is of no great antiquity or interest. On the one side of the river—the refreshing murmur of whose waters has, in this sultry land, a charm we never could imagine elsewhere—numberless little establishments have been erected, where coffee, pipes, ices, &c., are provided for the promenaders, and chairs are placed under the trees, that they may sit luxuriously in the shade, and partake of these refreshments; and here does the whole fashionable world of Smyrna congregate every evening, to walk and talk, to see and be seen. On the other side of this narrow stream, but a few yards distant, silent, desolate, and shrouded in impenetrable darkness, lies a vast Turkish burial-ground, extending much further than the eye can reach, and possessing, in the highest degree, the picturesque beauty for which those cemeteries have always been celebrated. It was impossible for the most unimaginative mind not to be struck with this singular sight: that little sparkling river, dancing on its way with, on the one hand, life, busy, gay, and frivolous; and, on the other, death in its most solemn gloom and stillness!

But amidst the crowds from every nation that surrounded us, there were not a few who laid claim to being thoroughly Europeanized; having, in their own opinion, arrived at this happy consummation by caricaturing outrageously the Parisian fashions of the last season—just as they are apt to do in provincial towns at home; though nowhere could the glaring mixture of colors, and the indescribable hats and feathers, have looked so absurd as when contrasted with the native costume, and surrounded by that truly Oriental scenery.

Peace.—The true policy of this country is that of peace. Dymond's calculation of the cost of an ordinary war campaign is, that it would be sufficient to endow a school in every parish in England and Ireland for ever.

PERSECUTION OF AMERICAN CHRISTIANS.

One of these brethren, Stepan by name, addressed a letter to the evangelical Americans at Constantinople, in which he gives an account of the sufferings endured by himself and others at Ada Bazar. The following extract from this communication will undoubtedly be read with profound sympathy.

April 7. [Sabbath.] This morning, at day-break, they cast stones at my house, and at the house of another brother, and broke the windows. Also in the evening, about an hour after sunset, some of the leading men of the Armenians came and threw large stones at our houses. The Governor and also the Judge know these things, but they care not for them, saying, "It is a matter that relates to the Armenian community, and we also are afraid."

Behold, beloved brethren, this is our miserable condition! If we go out into the streets, they stone us; and if we remain in our houses, neither by day nor by night are we free from stoning. Whatever the enemies do, they declare it to be by the authority of the vartabeds. They have the utmost boldness in wickedness; for the (Turkish) authorities do not interfere, and the vartabeds give them full liberty.

April 9. Yesterday evening the chief ruler of our (Armenian) community, about half an hour after sunset, headed a band of reckless fellows, to the number of about fifty, and went to the house of our brother, Hagop the cook. Breaking down the door, he went up stairs, and urged on the wicked men with him; who, seizing hold of our brother, beat him on his nose and mouth, and wherever else the blows happened to fall, and then cast him down stairs. Again, falling upon him, they beat him, driving him out into the street, where, seating him down in the midst of them, they began to spit upon him, &c. Afterwards they carried him to one of their houses, and put him in confinement. You can imagine what were the cries, groans and weeping of his family.

To day, at about four o'clock (Turkish time,) nearly the whole Armenian population of the city were together; and with clubs and stones they first surrounded the house of our brother Krikon; and, with the most wicked oaths, they began to stone the house: and they tore down

the wooden fence that enclosed it; they also broke the windows, and wounded the hand of his mother. Afterwards they went to the house of our brother Hohannes, the barber, and there did the same as at the house of Krikon, except that they also broke down the doors of this brother's house. After finishing this work, that immense multitude was poured down upon my house; and, going to work with all their might, they broke down the rose-bushes and the cherry-trees; cutting off the heads of the fowls, they cast them to the right and left, and they broke water-jars, pitchers, and whatever they could lay their hands upon. They then broke the window-shutters, and the glass and frames, and filled the house with stones. My beloved mother fainted, and the children ran crying hither and thither. At this time two vartabeds, Stepan and Hoosep, were in the crowd; and the Governor and Judge came upon them, but the vartabeds denied having excited the people to do these things. But, by the mercy of the Lord, a Mussulman bore testimony to these officers that these vartabeds were the instigators of the people in doing these things, saying that he had been present a whole hour, and had heard them with his own ears. Then the Governor of the city and the Judge, with other distinguished Turks, had a council and agreed to report this matter to (the Pasha at) Nicomedia. But the vartabeds and rulers of the Armenian community agreed to send also two persons from among themselves to Nicomedia, to endeavor to cover up this thing. All the Mahomedans of the town are witnesses of the facts here related, as they witnessed them with their own eyes, and greatly pitied us.

The subjoined communication is dated May 13.

The Armenian brethren in Constantinople have all been restored to their shops, by order of Reshid Pasha, Minister of Foreign Affairs. This result has been brought about chiefly through the influence of Sir Stratford Canning, the British Ambassador, whose noble efforts for religious liberty in Turkey are worthy of all praise. It matters not with him by what name the victim of persecution is called, or to what nation or denomination he belongs; whether he be Jew or Greek, Mahomedan, Armenian or Roman.



THE COW.

Homely as this animal is usually considered, and homely as is the figure of her which we here present, she is associated, in the minds of millions of the human race, with the pleasing recollections of childhood, and those simple scenes in rural life, where her sphere especially is found, and in which she performs so conspicuous and so useful a part. Patient, docile and harmless, she naturally becomes a favorite with us in childhood; and it is because we are intimately acquainted with the nature of her kind, that every fitting allusion to them by writers of taste is sure to produce its effects upon the reader. In how many instances have the poets introduced them, in describing scenes of peace or hours of tranquillity; and how often enhanced their descriptions of storms, or portentous phenomena, by representing them as alarmed by the signs of danger!

"The curfew tolls the knell of parting day;
The lowing herd winds slowly o'er the lea;
The ploughman homeward plods his weary
way,
And leaves the world to darkness and to me."

Gray.

"The short'ning summer day is near its close;
The miry beasts retreating fra' the pleugh,
The length'ning train of crows to their re-
pose."
Burns.

Linnæus makes six species of the *Bos*, and Kerr nine, with seventeen varieties: viz., *Bos Americanus*, or American Bison; *B. Arnee*, or gigantic wild ox of Bengal; *B. Barbatus*, or Bearded short-horned ox of the Namaquas, north of the Cape of Good Hope; *B. Bonasus*, short, curved-horned ox of Asia and Africa; *B. Bubalus*, or Buffalo (with its varieties:—*B. Bubalus Anoa*, or Buffalo of the Celebes, not larger than a sheep; *B. Bubalus*

Guavera, or hunch-backed ox of Ceylon; *B. Bubalus Seminudus*, without hair on its thighs, &c.). *B. Cafer*, or Cape Buffalo of South Africa; *B. Gruniennes*, or hog-cow, with sharp, cylindrical horns and shaggy hair, of Northern Asia; *B. Indicus*, or ox of India, with a fat lump on the shoulders, of different sizes and colors; *B. Moschatus*, or musk-ox of Hudson's Bay, with short legs; *B. Pumilus*, or dwarf ox of Northern Africa; *B. Taurus*, or our common ox, with cylindrical horns and dewlaps.

Our cows and oxen, when in health, have glossy, thick and soft hair. When otherwise, they may be known to be diseased or ill-treated. The first and second stomachs are fed by the food when first swallowed. The animal, after filling these, lies down to ruminate. A portion of what it has eaten then rises to the mouth, and is long chewed. When reduced to a soft mass, it is swallowed again, but goes into the third stomach, where it remains until it is partly digested, when it passes into the fourth, and there the digestion is completed. It is evident, therefore, that oxen and cows daily need much repose from labor and motion. They should never be worried.

The following extract from the Natural History of the State of New York, Vol. is from Dr. Dekay's Zoological Descriptions.

THE COMMON OX. (*Introduced.*) *Bos Taurus*

The primitive stock of this animal, whose domestication has exercised such an extensive influence over the condition of man, is unknown. It was introduced into this state by the earliest colonists, and was originally of the large Holstein, or Dutch breed; and it is but a few years

since, on the Hudson and Mohawk, there existed undoubted remnants of stock imported by the Dutch settlers from Holland. (*Cultivator*, Vol. II. p. 28.) We learn from Vanderdonk, that "the cattle in the New Netherlands are mostly of the Holland breed.

"Many were brought over from Amersfort in the province of Utrecht. They have also English cattle in the country, purchased from the English in New-England."

The purest and best varieties at the present day are of English descent; and great attention is paid to improve their most desirable qualities. It has been observed that the imported stock does not always sustain its former reputation, in consequence of a change in its food, treatment, or perhaps from a difference of climate: but, when mixed with our native stock, the half-bloods exhibit a decided improvement.

The ox belongs to the Pecora, or second tribe of the Ungulata. This is the sixth order of the Mammalia, or animals which feed on milk when young. The Ungulata are distinguished by hoofed feet. The first tribe (Pachidermata, or thick-skins) embrace the Elephants and Mastodons in its first family, the swine in the second, and the horses in the third. Then come our friends the oxen, who, as was said above, belong to the second tribe, called Bovida, distinguished by the want of incisor-teeth in the upper jaw, and usually of canine-teeth also; cloven feet, horns usually, at least on the males, four stomachs, chewing the cud, or ruminating, eating grass or herbivorous, and useful to man as beasts of burthen, or as food. The horns are persistent, and usually round, smooth and pointed, never straight, increasing by ringlets at the base. The porous nucleus supporting the horn is a prolongation of the frontal bone.

The family now includes the animals heretofore ranged under the genera *bos*, *Antilope*, *Capra*, (Goat) and *Ovis* (sheep). It embraces about eighteen species, and seven genera. Only four of the species, however, are found in North America, and none now exist in this state, except the introduced species above spoken of, the common ox.

The Bison, or American Buffalo, says Dr. Dekay, has been long since extir-

pated from this state, and although it is not at present found east of the Mississippi, yet there is abundant testimony from various writers to show, that this animal was formerly numerous along the Atlantic coast, from New York to Mexico. Warden asserts, that at no very distant period it existed in Pennsylvania; and, as late as 1756, large herds were found in Kentucky. They are now found only on the plains of Missouri; and, from the murderous warfare directed against them, the day is not far distant when the whole race will be extirpated.

The fossil remains of some of the Elephantidæ, found in our state, viz., the Elephant and Mastodon, and in other parts of the country, are noticed in an interesting manner in the work to which we have referred above.

FREEDOM.—A few days since I was at Baden, at the *table d'hôte* of one of the hotels, an Englishman was vaunting of the free institutions of his country, when a Russian exclaimed, "What! you a free people! Do you not pack juries? have you not a Parliament that in the course of twenty-four hours votes that black is white and white black? have you not a Secretary of State that opens your letters? Believe me, sir, your boasted freedom is all delusion."

Do you wish, quietly, without injustice, and without violence, to equalize property, as conducive to the greater safety of the Republic? and, in fine, do you wish to foster any hope to preserve your Republic? Educate thoroughly your whole community.—*J. B. Yates.*

A COLLEGE EDUCATION.—Carlyle tells us that the "true university of these days is a collection of old books"—but it is useful to have able teachers while studying in the midst of a well assorted and extensive library—and De Witt Clinton, John Quincy Adams, and Thomas Jefferson, are three, out of hundreds of proofs, that might be adduced in favor of a liberal university education, under the superintendence of intelligent and patriotic professors. By all means let us uphold our superior or more extensive schools of learning, but avoid, both in their constitutions and in the practice under it, whatever might tend to render them beneficial to a favored few at the expense of the millions.

LIFE OF D'AUBIGNE.

John Henry Merle was born in the city of Geneva, in the year 1794. Consequently he is a little more than forty-eight years of age.

Although a Swiss by birth, he is of French origin. His family, like that of many of the inhabitants of Geneva, is descended from Huguenot ancestors, who were compelled to leave their native country because of their religion, and to take refuge in a city upon which one of their countrymen, John Calvin, had been the instrument, under God, of conferring the blessings of the Reformation.

The great-grandfather of the Rev. Dr. Merle d'Aubigne, on his paternal side, was John Lewis Merle of Nismes. About the epoch of the Revocation of the Edict of Nantes, 1685, this worthy man, who was a sincere Protestant, fled from his country, and took refuge in Switzerland, in order to enjoy the religious liberty which France, under the rule of Louis XIV., denied him.

His son, Francis Merle, married in the year 1743, Elizabeth, the daughter of a Protestant nobleman, residing in Geneva, whose name was George d'Aubigne. Agreeably to an usage which exists at Geneva, and, I believe, in many other portions in Switzerland, by which a gentleman adds the name of his wife to his own, in order to distinguish him from other persons of the same name, Mr. Francis Merle appended that of d'Aubigne to his own, and was known as Francis Merle d'Aubigne. Since his day, the family have retained the name of Merle d'Aubigne. At least this was the case with the son of Francis Merle,—the father of our author,—as well as with our author himself.

George d'Aubigne, just mentioned, whose daughter Elizabeth became the wife of Francis Merle, was a descendant of Theodore Agrippa d'Aubigne, who left France, in the year 1620, on account of religious persecution. This Theodore Agrippa d'Aubigne was no common man. The old chronicles call him *un Calviniste zèle, si oneques il en fut*: "a zealous Calvinist, if there ever was one." He bought the domain of Lods, near Geneva, on which he built the Chateau of Crest, which still remains. The Huguenot warrior handled the pen and the lyre as well as the sword;—and his *Tragiques*, a poem full of life and genius,

drew a vivid picture of a court of the imbecile Henry III. of France, and his infamous mother, Catharine de Medici. His *Histoire Universelle de la fin du 16mo Siecle* had the honor of being publicly burnt at Paris, in the year 1620, by order of Louis XIII. He wrote also the *Confession de Saucy*, and several other works. It is related of him that, at the age of eight years, he knew well both the Latin and the Greek languages. At the age of fourteen, he went to Geneva, to finish his studies in the "Academy," or University, of that city. Having completed his course in that Institution, he returned to France; whence, as has been stated, he was compelled to fly, in the year 1620. Upon establishing himself at Geneva, he became allied by marriage with the families of the Burlamachi and Calandrini, two of the most honorable families in that city, both of Italian origin; for Geneva was a "City of refuge," to persecuted and exiled Protestants of Italy, as well as of France.

Francis Merle d'Aubigne had many children, one of whom, Amie Robert Merle d'Aubigne, was born in 1755, and was the father of three sons, the oldest and the youngest of whom are respectable merchants in this country—the former in N. York, and the latter in New Orleans—and the second is the Rev. Dr. Merle d'Aubigne, the subject of this notice. Amie Robert Merle d'Aubigne had a strong desire in his early years to consecrate his life wholly to the service of his God; and his parents allowed him to pursue the studies requisite for the right discharge of the office of the ministry of the Gospel. But on his father's death, his uncle and guardian, "*par un caprice qui fit le malheur de ma jeunesse*"* (as he says in his memoir, written for his eldest son, William), caused him to give up his studies and embrace other pursuits.

The end of this excellent man was truly tragical and deplorable. In the year 1799 he went on an important commercial mission, to Constantinople and Vienna. On his return from the latter city to Geneva, through Switzerland, in the autumn of that year, he was met on the road, near Zurich, by the savage and infuriated hordes of Russians, who had been recently defeated by the French

* Through a caprice which rendered my youth miserable.

forces under the command of Massena, and by them was cruelly murdered.

His widow, who is still living in Geneva, in a vigorous old age, devoted all the energies of an active and enlightened mind to the care of her fatherless children; and now daily thanks God for having supplied her with the means of giving them a liberal education.

The preceding paragraphs will suffice to give the reader some knowledge of the ancestors of the subject of this biographical sketch.

The Rev. Dr. Merle d'Aubigne was educated in the "Academy"—or, as it is more commonly called by strangers, the University—of his native city. After having completed the course of studies in the Faculties of Letters and Philosophy he entered that of Theology. I am not certain as to the time when he finished his preparations for the ministry; but believe that it was about the year 1816.

The Theological Faculty in the Academy of Geneva, when Dr. Merle d'Aubigne was a student, was wholly Socinian in his character.—Whatever were the shades of difference in regard to doctrine, which prevailed among its professors, they all agreed in rejecting the proper divinity of the Saviour and of the Holy Spirit, salvation through the expiatory death and intercession of the former, and regeneration and sanctification by the influences of the latter. With these cardinal doctrines of the Gospel, others which are considered by all Evangelical Christians to be fundamental in the system of their faith, were also renounced. Alas, the same state of things exists at this day, in the School that Calvin founded, and in which that great man, as well as Beza, Francis Turretin, Pictet, and other renowned men taught the youth, who gathered around them, the glorious doctrines of the Gospel and the Reformation.

It was under such instruction that Dr. Merle pursued his studies for the sacred ministry. But it pleased God to send a faithful servant to Geneva about the time that he was completing his theological training. This was Mr. Haldane, of Edinburgh, a wealthy and zealous Christian, who still protracts a long and useful life, which has been spent in the service of his Master. This excellent man, deplored the errors which prevailed in the theological department of the Academy,

endeavored to do what he could, during the sojourn of a winter, to counteract them. For this purpose, he invited a number of young men to his rooms in the hotel in which he lodged, and there, by means of an interpreter at first, he endeavored to teach them the glorious Gospel. In doing this, he commented on the Epistle to the Romans, at much length. God blessed his efforts to the salvation of some ten or twelve of them.

Seldom has it happened that an equal number of young men have been converted about the same time, and in one place, who have been called to perform so important a part in building up the kingdom of Christ. One of these men was the excellent Felix Neff, of blessed memory. Another was the late Henry Pyt. The greater part of them, however, still live to adorn and bless the Church in France and Switzerland. But none of them have become more celebrated than the subject of this notice.

Not long after his ordination, Dr. Merle set out for Germany, where he spent a number of months, chiefly at Berlin. On his way to that city, he passed through Eisenach, and visited the Castle of Wartburg, in the vicinity, famous for the retreat, if not properly the imprisonment of Luther. It was whilst gazing at the walls of the room which the great Reformer had occupied, that the thoughts of writing the "History of the Reformation" entered his mind, never to abandon it till its realization should put the world in possession of the immortal work whose existence may be said to date from that day.

From Berlin, Dr. Merle was called to Hamburg, to preach to an interesting French Protestant Church, which had been planted by pious Huguenots, when compelled to leave France, upon the Revocation of the Edict of Nantes, and which has been continued by their descendants. In that city he spent five years, diligently employing his time in amassing information on the great subject upon which he had resolved to write.

From Hamburg he was invited to Brussels by the late king of Holland, to preach in a chapel which he had erected in that capital, for Protestants who spoke the French language. At that time, and down till 1830, Belgium (of which Brussels is the capital) was united to Hol-

land, and formed a portion of the kingdom of the Netherlands.

In the year 1830, a Revolution took place in Belgium, occasioned as much as by religious as by political causes. The priests, in order to deliver the country from the Protestant influence which a union with Holland diffused in it, joined De Porter and other "patriots" in their revolutionary measures. The enterprise succeeded.—The Dutch were driven out: and all who were considered friendly to the king or intimately connected with him, were in no little danger.—Among those who were in this predicament was Dr. Merle. At no small risk of his life, he escaped from Belgium to Holland, where he spent a short time, and from thence went to his native city.

The return of Dr. Merle to Geneva was most opportune. The friends of the Truth had been steadily increasing in number since the year 1830, and had begun to think seriously of founding an orthodox School of Theology, in order that pious Swiss and French youth, who were looking to the ministry of the Gospel, who should no longer be forced to pursue their studies under the Unitarian doctors of the Academy. The arrival of Dr. Merle decided them for immediate action. The next year (1831) the Geneva Evangelical Society was formed, one of whose objects was to found the long desired Seminary. In this movement Dr. Merle took a prominent part, and was placed at the head of the new School of Theology. His intimate friend, the excellent Mr. Gaussem, so favorably known in this country for his Theopneustia, and in Switzerland for many other writings, took an equal part in this enterprise, and was chosen Professor of Theology. Mr. Gaussem is one of those in Geneva who have had to endure much of the "shame of the cross," and he has endured it well. For the noble stand which he had taken in behalf of the Truth, he was, by the government, turned out of the Church of which he was for years a pastor. A man of fortune as well as of rich gifts and attainments, he has devoted himself, without a salary, to the infant Institution which he and Dr. Merle, sustained by some distinguished laymen—among whom I may mention Col. Tronchin, Ch. Gautier, and M. Boissier—have been the instruments, under God, of founding and of raising up

to its present respectable standing. Commencing with some three or four young men, it has steadily increased, till it has now forty students, including both the preparatory and the theological departments.

This Seminary has enjoyed the talents of other valuable and distinguished men. For several years, M. Galland was a professor in it. The late, and still much lamented Steiger, the pupil and friend of Tholuck, was a professor in it during some years; and at present, it enjoys the services of Messrs. Pilet and La Harpe, who are worthy colleagues of Merle d'Aubigne and Gaussem.

It may be insignificant to remark—but it will answer some inquiries which have been addressed to me—that Dr. Merle d'Aubigne is a large fine-looking man, of most agreeable manners; and personally, as well as mentally considered, he would be pronounced by every one to be altogether worthy to speak of Martin Luther, John Knox, and the other giants of the Reformation. Nevertheless, I am pained to say it, his health does not correspond with the robustness of his frame, nor the vigor of his appearance. He suffers much at times from complaints of his chest. I am sure that in making this statement, I shall secure the prayers, of many a reader, that his valuable life may be spared many years to bless the Church and the world.—*Dr. Baird.*

The Song of Deborah, in Judges ch. 5., v. 1–5. This sublime song is the most ancient that exists, two excepted, namely, that which celebrates the miraculous passage through the Red Sea, (Exodus xv, 1–19,) and the sweetly swelling notes of the dying swan of Israel, (the song which God taught Moses, to be taught to the Israelites, Deut. xxxii., 1–43). It is 234 years later than the former, and 194 years later than the latter of these sacred compositions; but it is 410 years older than Homer, the great father of heathen poesy.—*Hunter's Biography.*

To impart the gift of thinking to those who cannot think, and yet who could in that case think: this, one would imagine, was the first function a government has to set about discharging.—*Carlyle.*



A HINDOO WOMAN CARRYING SACRED WATER.

This engraving refers to one of the wretched superstitions of India. It represents a Hindoo woman carrying some water from the river Ganges to a distant place. The Ganges is esteemed a goddess, called Gunga, and receives the worship of millions of blind idolaters. Some of their sacred books declare that the sight, the name, or the touch of Gunga, is sufficient to remove the taint of sin; but that bathing in Gunga has blessings in it of which no imagination can conceive.

The Hindoos are extremely anxious to die in the sight of the Ganges, that their sins may be washed away in their last moments. A person in his last agonies is frequently dragged from his bed to the river-side, where he lies till he expires; with the pains of death upon him he is placed up to the middle in the water, and drenched with it. The relations of the dying man spread the sediment of the river on his forehead or breast, and afterwards, with the finger, write on this sediment the name of some deity. If a person should die in his house, and not by the river-side, it is considered as a great misfortune, as he thereby loses the help of the goddess in his dying moments.

While in some cases crowds flock to the river, in others the water of the river is conveyed to them. Women sometimes make a vow to carry water from the Ganges to the Nemessourin, a celebrated pagoda at Cape

Comorin, at a distance of several hundred miles from the Ganges. This penance is considered as one of the most efficacious, for the remission of sins. Women of the superior castes never perform this pilgrimage in person, but pay considerable sums to substitutes. The vessels containing the sacred water are set on a kind of mat, fastened by four sticks in the manner of scales to each end of a pole, which the woman carries on her shoulder, as in the engraving.

The custom of teaching children to regard with the highest admiration the literature and history of the Greeks and Romans, stained with outrages on all the superior faculties of man, and of diverting their minds away from the study of their Creator and his works, has had a most pernicious effect on the views entertained of this world by many excellent and intellectual individuals.—*Combe's Constitution of Man.*

WHILE, in an agricultural district, one of the most useful standard works, for the common school, would be a popular treatise on agriculture, another sort of learning seems essential in a manufacturing district.

Rhubarb and Sea-Kale may be made to grow very early, and be finely blanched, by covering them sixteen or eighteen inches deep with peat. Sand is not good.

A SAD FOURTH OF JULY AT SEA.

MR. EDITOR:—The following incident, which occurred a number of years ago on board one of those noble ships that left many months since to return no more, made a deep and lasting impression on the mind of the writer, in regard to the evil of acquiring a taste for intoxicating drink; and the hope that it may have the same effect on the minds of some of your readers, is the excuse I have to offer for asking its insertion in your magazine.

Some years since I embarked, as a seaman, on board one of those fine packet ships, whose fame is in all the earth; and on the 24th of June, left the port of New York, bound to Liverpool. Our ship, which had a well-known and excellent seaman for commander, sailed well. We had a goodly number of passengers, and a fine young crew of eighteen men. From the time we left port, until the 4th of July, we had had fine weather and a favorable breeze, which had wasted our noble craft more than half her journey over the bounding billows; when that day, so rich in association to every American heart, came round.

Among our crew was a tall, fine-looking, well educated man, about 22 years old, an excellent seaman, prompt at duty's call, and greatly beloved by all on board. His proper place would have been among the commanders of our ships, if it had not been for one thing; and that was his fondness for drink; but this, as in ten thousand other cases, had bound him to the forecastle. During the night of the third, the wind had freshened, and it was found necessary to take in the light sails; so that our ship, at the rising of the sun, was running before a free wind 11½ knots an hour, under her top-gallant-sails. In the morning, at breakfast, all was gaiety in the forecastle; and we began to talk over the doings which were to make our stay in Liverpool pleasant, little thinking that before the sun, which shone so lightly over our heads, would not have measured his entire circuit, before one of us would sleep the last sleep among the vast caverns of the deep—but thus it was. At dinner-time, as had been the custom from time immemorial, a bucket of punch was mixed and sent forward to the forecastle. The duty of serving it out fell, by common consent, upon Jack; and of course what was left, after it had been passed round fell to him, and he drank it all. During

the dinner, which was prolonged, we were all very merry, and conversed about our absent friends and of the joy we should feel when we met them again. At one o'clock the word came forward to loose the flying jib. Jack, ever prompt at duty's call, sprang out on the bowsprit, reached the flying jib-boom in safety, though it was evident he had taken too much; cast off the gasket, took off two or three turns and then slipped from the foot-rope, rolled over the guy, and fell into the ocean.

The ship which was going very fast at the time was brought to as soon as possible, and a boat was quickly launched from her side. The oars bent beneath the powerful efforts of four strong and anxious shipmates, and it soon reached the spot, when, far down in the clear blue water, fast sinking, lay the body of him who, in the morning, was full of health and activity, at dinner-time the gayest of the gay, and before evening had sunk in a watery grave, no more to rise until the Arch-angel's trumpet call upon the sea to give up the dead that are in it. One of our number jumped overboard, with the hope of reaching him, but could not. No, there we lay in our little boat, tossed like an egg-shell on the fast-rising waves, and far down in the deep blue water, growing more and more indistinct as it gradually sank was the body of our beloved shipmate, over whose untimely fate we could but weep:—another addition to the long catalogue of victims who have sunk beneath the appetite for strong drink.

We remained over the spot until no hope remained, and returned to the ship, a mournful band. Soon the strong breeze bore us on our way, and the place of Jack's sepulchre was lost to every being except Him who holds the waters in the hollow of His hand. Such was the fate of one, who might have been living now, honored and respected by his fellow-men, had he never tasted that of which the Bible saith:—

“At last it biteth like a serpent and stingeth like an adder.” S. G. D.

[We wish to add to the above, what the modesty of our correspondent prevented him from saying, that we know the writer was the man who dove for the body. The boat was launched in an incredibly short time: the men seizing it, carrying it instantly to the ship's side, and lower-

ing it by two ropes into the water, and then throwing themselves in and rowing with all their might for poor Jack, whose head was visible on the water, but already a quarter of a mile astern. Though an excellent swimmer, he was not seen to move; for the vessel had passed over him, and probably stunned him by her rapid motion. When the boat reached the spot, he was seen ten feet or more below; and our friend instantly plunged with all the clothes he wore, and exerted himself to the utmost to overtake the body, and head downwards he swam, struggling violently with hands and feet, and his eyes open, fixed upon the friend he now felt he loved better than ever. But the body sank fast; and though he renewed his exertions, he was unable to overtake it. He felt that he was himself already deep in the ocean, further down than he had ever before ventured: but he felt an almost unconquerable repugnance to the thought of abandoning his undertaking. The water at sea is much clearer than any one would imagine, accustomed only to see it near the land; and even at that depth poor Jack was distinctly visible, and seen sinking fast into a boundless depth of the same pure element. And now the distress of long suppressed breath began to be felt, and no alternative remained to the devoted but heart-broken friend, but to return to the surface, or to sink forever with him he had sought to rescue.]

MEXICAN MANNERS.

"The women of Mexico, I think, generally smoke; it is generally to be regarded as not exactly *comme il faut*, and therefore they do it privately. As the men generally smoke, they have the advantage which Dean Swift recommends to all who eat onions, to make their sweethearts do so, too.

"One of the favorite and most pleasant recreations of the Mexicans is what they call *un dia de campo*, a day in the country. A party is made up to spend the day at Tacubaya, or some other of the neigh-

boring villages, or at some house in the suburbs of the city, where a dinner is prepared, and a band of music sent out: and the day and a large portion of the night spent in dancing. Never have I seen a more joyous and hilarious people than they are on these occasions.

"I shall never forget one of these parties which was given to General Almonte, just before he left Mexico on his mission to this country. It was a genuine, roistering, country frolic. We got into boats, and with the music playing, were rowed for some distance by moonlight, in the canal which terminates in the Lake of Chalco, and then amongst the Chinampas or floating gardens, which are now nothing more than shaking bogs. The very thin stratum of soil which had formed on the water of the lake is made more unsteady, when a small space of an acre or two is surrounded by a canal. There are now none of the floating gardens described by the conquerors, which were formed by artificial means, and moved about from one part of the lake to another.

"The men who are met in the streets, are almost exclusively officers and soldiers of the army, priests and leporos, the latter quite as useful, and much the least burdensome and pernicious of the three classes. The Mexicans of the better classes generally wear cloth cloaks at all seasons of the year, and the Indian blankets, for ornament, I suppose, for the weather is never cold enough to make either necessary. One thing, however, I could never account for, I did not feel uncomfortably cold in a linen coat, nor uncomfortably warm with my cloak on. All the physical peculiarities of the Indians of Mexico are precisely the same as those of our own Indians; they are, however, much smaller. Their appearance is very much the same in all respects as those of the straggling Indians who are seen about our cities; nothing of the elastic step and proud bearing of our natives of the forest. Such a noble-looking fellow as the Seminole Chief, Wild Cat, would create a sensation there; he might possibly get up a *pronunciamiento*—I have no doubt he would attempt it. In a word, I am by no means sure that in exchanging the peculiar civilisation which existed in the time of Montezuma for that which the Spaniards gave them, that they have improved the condition of the masses; they have lost little of the former but its virtues, and acquired little of the latter but its vices. I have already remarked that,

although there are no political distinctions amongst the various castes of the population of Mexico, that the social distinctions are very marked. At one of those large assemblies at the President's palace, it is very rare to see a lady whose color indicates any impurity of blood. The same remark is, to a great extent, true of the gentlemen, but there are also a good many exceptions.—*Thompson.*

COLOGNE.

Cologne, called by the Germans *Coln*, is situated in a district of the same name, which is one of the two divisions of the Prussian province of Julich-Cleve-Berg, so called from its containing the three old duchies of Julich or Juliers, Cleve, and Berg. Cologne is the capital of the whole province, and stands on the left or west bank of the Rhine, forming a kind of semi-circle. The city is fortified, and with its numerous spires and large buildings makes a good show from the opposite side of the river.

It is about one hundred and seven miles east by north from Brussels. Cologne was an old Roman station often mentioned in Tacitus, and took its name of *Colonia Claudia Agrippinensis*, or "the colony of Claudius and Agrippina." The Roman word "colonia," *colony*, has been corrupted by the French into *Cologne*, and by the Germans into *Coln*.

Under the Germanic empire, Cologne was a free imperial city, and had both a seat and voice as well in the diets or assemblies of Westphalia as in those of the empire. At this time the elector of Cologne occasionally resided here, as well as the chapter of the archbishop of Cologne, and a nuncio of the pope. Urban VII. established a university here in 1388, to which succeeding popes granted privileges. It is still the seat of a catholic archbishopric, but the university as such no longer exists.

Cologne cannot on the whole be called a handsome city, its streets being crooked, narrow and dirty; but it has a great number of public buildings, and among them thirty-three churches and chapels. The population in 1830 was 65,145. The cathedral is a noble building 400 feet long and 180 wide, which, owing to its magnitude, is a conspicuous object from a distance, overtopping every other edifice in the city. The body of the cathedral is supported by 100 pillars. Two high towers were designed for this building; one of which

is raised to only about half the height intended, and the other is hardly begun.—Were the building completed, it is generally allowed it would be one of the finest gothic buildings in Europe.

Behind the high altar is the chapel of the three holy kings, or three wise men, as they are sometimes called, made of marble; the shrine which contains the bodies is remarkable for the curious and elaborate ornaments with which it is decorated. The names of the three wise men, according to some accounts, are Gaspar, Melchoir, and Balthasar, whose bones, as the story goes, were first taken to Constantinople by the emperor Constantine's mother; thence they were transferred to Milan; and finally obtained a sumptuous mausoleum in Cologne. What the precise merits of Gaspar, Melchoir and Balthasar were, we have not been able to make out satisfactorily. The parish church of St. Peter contains the crucifixion of the apostle, one of Ruben's finest pictures, which he gave as a present to the church in which he received the rite of baptism. This distinguished painter was a native of Cologne. The picture travelled to Paris during the time when the French were so busy in appropriating to themselves all the valuable works of this kind which they could lay their hands on: after the downfall of Bonaparte it returned home.

The situation of Cologne makes it a place of considerable trade, particularly with the German town of Frankfort-on-the-Main, and Holland. In 1822, 4,415 vessels of various sizes arrived at the town, and 2,832 left it. The manufactures of Cologne are considerable, twenty-five tobacco manufactories, cotton, silk and woollen wares, earthenware, soap, candles, &c.; and Cologne water, or *Eau de Cologne*, as it is usually called, which is said to be made at twenty-four different establishments. The virtues of this water must be well known to all our readers; but if they have still any doubts on the subject, it is only necessary to read the printed French advertisement which generally accompanies the bottle, and it is impossible to dispute the virtues of the commodity which the manufacturers extol so highly. A great deal of brandy is made at Cologne. The book manufactory of the town employs eighteen establishments and forty-two presses.

The public library of 60,000 volumes, the botanic garden, the school for the deaf and dumb, the various collections and cab-

inets, the hospitals, &c., are such appendages as we usually find in an old continental town. There is a bridge of boats over the river, which at Cologne is about 1,250 paces wide, connecting the city with the opposite town of Deutz.

P O E T R Y.

[For the American Penny Magazine.]
THE SONG OF THE BLIND.

There's much that I can do,
Tho' I'm blind;
And pleasures not a few,
Though I see no shade nor hue,
As I'm blind.

How many sights offend
Those who see!
But no such ills attend,
The sight no pain can send
Unto me.

Yet music joy can lend,
Tho' I'm blind;
Soft sounds can sweetly blend
With the voice of many a friend,
Tho' I'm blind.

I have a mind, can know,
Tho' I'm blind,
What I ought to leave and do;
And a heart to feel for woe,
Gentle, kind.

I can calmly smile and sweet,
Tho' I'm blind,
On every friend I meet,
And with affection greet
All I find.

I can walk in God's own way,
Tho' I'm blind;
Where sight oft leads astray;
And in Heaven's an endless day
For the blind.

A teacher of youth should be a man under the influence of Christian principle; and this should be manifest to his pupils in all his intercourse with them. He should teach them to act rightly, because sound principle requires it. A high-toned moral standard should be erected and adhered to. He should never be guilty of deception himself, and should constantly repress the inclination to deceive in those under his charge.

Everything about a school-house should be pleasant and agreeable. It should be a place to which our youth should delight to resort. When this is the case, their spirits are buoyant, and they are likely to pursue their studies vigorously and successfully. Cleanliness should be observed by the teacher, and strictly enforced on the scholars. This is a matter of no

small importance. Habits acquired at school, whether agreeable or otherwise, will be likely to continue through life. If then, "just as the twig is bent the tree's inclined," how vastly important is it that we set out on right principles and pursue them to their legitimate results.—
Lindley Murray Moore.

ENIGMA, No. 15.

I am composed of 12 letters.
My 1, 2, 8, 4, 12, is a city of France.
My 2, 6, 6, 4, 1, is an amphibious quadruped.
My 4, 9, 3, 4, is a river in Germany.
My 6, 8, 1, 7, is a fuel common in Ireland.
My 7, 8, 12, 4, 12, is an island belonging to Denmark.
My 7, 2, 5, 6, is a military defence.
My 3, 11, 5, 12, 4, 2, is one of the largest islands in the world.
My 3, 4, 9, 9, is a sounding instrument.
My 10, 1, 4, 12, 10, is a place where the Romish church held a council.
My whole is the name of an American, to whom the world is indebted for a great improvement.

H. C. B.

ENIGMA, No. 16.

My 12, 4, 9, is greater than kings.
My 9, 3, 10, is refreshing.
My 14, 6, 3, belongs to the body.
My 4, 7, 3, is what iron comes from.
My 5, 4, 6, 7, is in every house.
My 9, 4, 3, is the female of a deer.
My 4, 9, 8, is a piece of poetry.
My 2, 6, 8, is an article used by farmers.
My 9, 11, 7, 1, is a terror to housekeepers.
My 13, 8, 7, is a personal pronoun.
My 14, 4, 10, is made from a plant.
My whole is the name of a distinguished individual with which the readers of this publication are familiar, and composed of fourteen letters.

ST. THOS. HALL, Flushing, E. S.

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